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The sacred color is white, and white ants are considered to be the messengers of the god. A century ago St. Méry described the Vaudoux dance and worship as existing in Hayti chiefly among the "Aradas."

[So far, Major Ellis's article is a contribution to knowledge. Unfortunately, he undertakes to go farther, and to use the accounts of Sir Spencer St. John, former British resident in Hayti, given in his well-known book entitled "Hayti; or, The Black Republic," as an authoritative statement of fact respecting Vaudoux worship and cannibalism in that island. It has been previously pointed out in this Journal that the statements of St. John are a totally uncritical mass of opinions and gossip, representing not any valuable independent investigations, but only the folk-lore of the island. There is wanting proper testimony concerning the existence of cannibalism in Hayti, and up to the present time no satisfactory evidence has been given concerning the activity of any Vaudoux priesthood. If Major Ellis had informed himself, before writing the article, of the special literature of his subject, he would not have fallen into the error of citing exploded fables as veritable facts. Major Ellis offers observations to explain why Vaudoux worship is found only in Hayti and Louisiana: there was an emigration of Haytian slave-masters into the latter State, hence the name and the usages. This explanation involves a begging of the question. It is not proven or probable that there is any difference between the Vaudoux customs of Hayti and the Obi practice of Jamaica; the distinction is probably solely in the name. The customs of Vòdu are hardly responsible for the Voodooism of the United States. The reason why the word occurs only in French colonies, as previously shown in this Journal (i. 20; ii. 41), is in all probability because the term *Vaudou*, denoting sorcerer, was imported from France, as indicated by the identity both of the name and the superstitions. It would appear that there has been a confusion of words and a confluence of superstitions. Surprising as this circumstance appears, it is only an example of the remarkable blending of African and European influences exhibited in Negro-American lore. A peculiar illustration of this is the French word *onguent*, ointment, which in a dialectic form, pronounced *wanga*, is taken by St. John for a genuine African word, and cited as a proof of the paganish and savage character of West Indian negro practice. (See vol. ii. pp. 43, 44.) — *W. W. N.*]

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *February 20th.* The association met at the house of Mr. A. Prescott Baker, 3 Arlington Street, the president presiding. Mr. Walter G. Chase gave an account of a "Trip to Alaska in 1867," illustrated by lantern slides, giving representations of coast-scenery, mountains, and glaciers. The appearance, domestic employments, and dwellings of the natives were also shown, as well as pipes, domestic utensils, objects of ornament and costume. Pro-

fessor F. W. Putnam made observations on some of the objects shown in the views, and upon carvings and other objects which were exhibited. Mr. Chase also presented a paper containing observations on Alaskan customs.

March 20th. The association met at the house of Miss L. Norcross, 9 Commonwealth Avenue, the president in the chair. Mrs. W. Wallace Brown, of Calais, Me., contributed a paper, read by Miss Alger, entitled "Chiefs and Chief-making among the Wabanaki," containing accounts of ceremonies not before described. This was followed by the exhibition of articles of costume, ornaments, wampum belts, games, and drawings on birch-bark, which were explained by Mrs. Brown. Mr. W. H. Ladd showed a necklace made of antelope hoofs, and a head-dress taken from the battlefield at Wounded Knee. Professor Putnam gave a summary of a paper by Miss Alice C. Fletcher on "Omaha Music."

April 17th. The association held its annual meeting at the house of Mr. George H. Mackay, 218 Commonwealth Avenue. The officers of the preceding year were unanimously reëlected. Miss Mary W. Lincoln read a paper on "The Gypsy Trail," containing a description of the manners and customs of mediæval gypsies, with a sketch of theories respecting their origin, and an account of the manner of their appearance in Europe. The character of gypsy melodies was exhibited by musical illustration through the kindness of a guest of the association. A conversation followed, in the course of which attention was called to the signs still used by tramps in the United States.

A performance was given, under the auspices of the Association, at the Chinese theatre in Boston, on February 12th. The sale of tickets resulting in a considerable profit to the society, it was resolved that the sum of seventy-five dollars should be placed at the disposal of the editor of the "Journal of American Folk-Lore" for the purpose of promoting the collection of folk-lore, the remainder being reserved for necessities of the local association.

At the December meeting it was voted that a journal, called "The Portfolio," be established, intended to contain such suggestions, observations, and inquiries relative to the subjects in which the association is interested as might be contributed by any of the members, the intention being that this journal be read at the beginning of each meeting. One number of this "Portfolio" has been printed, containing the record of proceedings at the various meetings since the establishment of the local society, and a list of members of the association. In addition, "The Portfolio" contains contributions by members. Persons interested can obtain a copy by writing to Mr. W. W. Newell, Cambridge, Mass.

INTERNATIONAL FOLK-LORE CONGRESS. — The Second International Folk-Lore Congress has been postponed, and will be held in London on October 1, 1891, and following days, under the presidency of Mr. Andrew Lang. The subscription (10s. 6d.), entitling to a card of membership, should be sent to the Hon. Secretary, J. J. Foster, Esq., Offa House, Upper Tooting, London, S. W.

It seems desirable that each Section shall meet on a separate day, at which

papers shall be read devoted to questions connected with that Section. The committee recommend that under each Section the papers and discussions should be taken, as far as possible, in chronological or logical order, dealing in turn with the relations of the subject — Tales, Myths, or Customs, in their present phases — to those of savage, oriental, classical, and mediæval times and conditions.

It is suggested that the papers, so far as practicable, should serve to test a conception now widely held especially among English folk-lorists and anthropologists, — the conception, namely, of the homogeneity of contemporary folk-lore with the earliest manifestations of man as embodied in early records of religion (myth and cult), institutions, and art (including literary art).

Thus on the day devoted to Folk-tales it is hoped that papers and discussions will be forthcoming on the Incidents common to European and Savage Folk-tales — Ancient and Modern Folk-tales of the East, their relations to one another, and to the Folk-tales of Modern Europe — Traces of Modern Folk-tales in the Classics — Incidents common to Folk-tales and Romances — The Recent Origin of Ballads — The Problem of Diffusion.

On the day devoted to Myth and Ritual such subjects may be discussed as: The Present Condition of the Solar Theory as applied to Myths — Modern Folk-lore and the Eddas — Primitive Philosophy in Myth and Ritual — Sacrifice Rituals and their meaning — Survivals of Myths in Modern Legend and Folk-lore — Witchcraft and Hypnotism — Ancestor-Worship and Ghosts — Charms, their Origin and Diffusion.

On the day devoted to Custom and Institution it is suggested that some of the following topics be discussed: Identity of Marriage Customs in Remote Regions — Burial Customs and their Meaning — Harvest Customs among the Celtic and Teutonic Populations of Great Britain — The Testimony of Folk-lore to the European or Asiatic Origin of the Aryans — The Diffusion of Games — The Borrowing Theory applied to Custom.

Everything possible will be done to render the occasion an interesting one to strangers. It is much to be desired that there should be a satisfactory attendance from America. Americans expecting to be able to attend will please communicate with the Secretary of the American Folk-Lore Society, or directly to J. J. Foster, Esq., Hon. Sec., Offa House, Upper Tooting, London, S. W.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE HANDBOOK OF FOLK-LORE. By GEORGE LAURENCE GOMME, Director of the Folk-Lore Society. London: Published for the Folk-Lore Society by David Nutt, 270 Strand. 1890. 12mo, pp. viii, 192.

This little book is not an introduction to folk-lore, but a *questionnaire*, or book of instructions to collectors, classified under various headings. Each chapter begins with general remarks, intended to awaken the interest and direct the researches of the investigator. The classification of the subjects of which folk-lore is composed, and the definitions of the study,